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the race, wergeld is not paid.

At Kirgiz funerals they arrange single combat, called seis. Two young men (batyr) on good horses, armed with spears, try to push each other out of the saddle and down on the ground. Sometimes two women fight each other in this way. The victor receives a prize: 9 animals /256/ (tyuya bastagan toguz) among the rich, and 5 or 3 animals among the poor. The winner of the prize does not divide it with anyone.

Wergeld is not paid for death or mutilation in this competition.

Burials and memorial services.

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A man who dies (1) during the night or in the morning is buried

1. The custom entered in the Budagov dictionary, under the word zhyrtu, that the Kazakhs tear the clothing of the dying person in order to relieve the agony, is not known among the local Kazakhs.

on the next day. One who dies in the evening is buried in the morning. In general the burial takes place as soon as all the close relatives gather for the ritual of the burial.

The deceased is usually carried on a litter of tent panels, /kerege/ if the grave is nearby and on a camel if it is far away.

Before the corpse is placed in the earth a prayer (iskat, pid"ya, daur, daur aylantyrady) is read. They give an animal to the mullahs to be divided among them and they also give to one of the poor people present, who is called mustakhikk (Perovsk uyezd).

According to the communication of Torgai, immediately after the corpse has been washed, they lead a camel up to it from the right side, and throw the bridle over the corpse to the mullah, who is sitting on the other side, saying to him: "We have designated you for the cleansing of sins by prayer (namazning kafaratiga seni koydyk). Do you take upon yourself the sins of the deceased for not performing (kaza) the prayer five times daily?" The mullah answers three times that he takes it, and receives a camel or a horse. This ritual can be carried out at first with a camel, then with a horse, a bull, finally with a ram. When they have no mullah, this ritual, called daur, is carried out by a kinsman.

After this the ritual of burial (dzhanaza) is carried out, for which /257/ the imam receives a sheep or another reimbursement. For reading the Koran after the funeral the mullah again receives a

•764 gift. Praying with beads the mullah turns back one bead for every year of life, excluding the first 13 years of life, for a person does not commit sins until he is thirteen (gunaga batpaydy). Nothing is cooked in the house of the deceased person for five days, according to Mikebai, or 3 days, in the Auliye-Ata uyezd. The neighbors provide this house with food.

765 The kinsmen slaughter an animal and give a feast on the seventh, fortieth and hundredth day and on the anniversary of the death. On the seventh day the clothing of the deceased is given to the person who washed the body. Now on the advice of the mullahs, as Mikebai thinks, they have begun to give them on the day of the death.

764 Among the Kirgiz the married daughter comes to the funeral with her husband and father -in-law. If they live far away, they appear a month later. Their horses are tied up by outside persons of the village of the deceased. They say a prayer, like "God is great, may He have mercy" (Alla akbar rakhmet kylsyn). At the funeral they arrange a bayga but not kukbure. If the deceased was an old man, they also give out yirtich. The rich even give a long coat to each related lineage (uru). No food is cooked in the tent of the deceased for three days. The food is brought by the neighbors. If they wish to cook before the three days have elapsed, they must move the tent, even though it be for a short distance. Otherwise the angel of death [776] Azrail suffocates the deceased, and from this the tent becomes stained with blood and polluted (makrukh). The memorial service on the 765 seventh day is called khatmi kuran (the full reading through of the Koran). They slaughter an animal. The memorial service on the fortieth day is called kyrkach, and for this they slaughter a sheep or a mare. The memorial service on the anniversary of the death is called chungach (great feast). They slaughter many animals, arrange a bayga, throw a black kerchief into the fire and the black clothing of the widow, allowing her to marry. (1)

1. According to a communication of E. A. Aleksandrov, a black kerchief is set out on the tent of the deceased person for the course of a year.

764 /258/ Not all widows know how to lament, (1) and for this

1. When something is denied, they use the saying, taken from the denial of the wives of knowing how to lament: "I do not know laments; let the woman who knows laments have

her husband die" (yilaudy bil'meymen, yilau bil'gen khatynnyng bayi ul'sin).

reason wailing women (yilauker khatyn) are invited to the funeral. This woman never sits on the ground but on a bed or on something else. She supports herself with both hands at her sides and leans her body forward. Among the Kirgiz she must sit on the ground turning her back to the door. She leans her left arm on her left leg which is bent under, while the sole of her right foot is on the ground. The elbow of her right arm is on the knee of her right leg, supporting her cheek. Her lament concerns the activity, trade and wealth of the deceased. The woman who weeps for her husband wears a black kerchief on her head (kara yaulyk). A woman who weeps for another man, for example, for her son, wears a white kerchief. (2)

2. There are laments (zhylau) in Supplement No. 9.[1] [1 [Not translated - A]]

The kinsmen of a wealthy man spend up to 1000 tillias for the regalement of the people at the funeral and memorial services (assu, asatau). The poor spend less, depending on their means, but it is impossible to dispense with this ritual for shame before the people.

According to I. I. Ibragimov, (3) there are never sumptuous

3. "Ocherki byta kirgizoz" /Studies of the life of the Kazakhs/, Drevniaia i Novaia Rossiia, 1877, No. 9, p. 51.

memorial services for a woman. However, Torgai arranged a memorial service lasting three days with bayga for his grandmother (ul'kun sheshem). Although memorials come at all times of the year, they are often more gala (ul'kun as) in the autumn.

Poor people, arranging modest memorials (kichkine as), send a messenger (shakyrushi) on the very day of the memorial and invite people only for one day. Bayga can be arranged for this day, and a combat before the arrival of the race horses. A singer (dzhirchi) who is invited or comes of his own accord does not sing during the day, but only in the evening and at night.

The rich announce the event earlier and let people know the name of the place /259/ where the village is to be found, the day of the uchakkazu, on which it is customary to "dig hearths"; the day of malsoyu, on which they will slaughter; the day of as beru or batasynoku, on which there will be a feast and prayer, and finally the day of atchabu, the day of the races. In the summer each guest

[261 cont.]
deliver the objects. Ablai did not wish to swear a new oath of loyalty even under this condition. He believed that the demand that was being made for these [262] external signs of submission had the goal of rendering him suspect to the Chinese, to whom he was then particularly attached. For this reason all the proposals which Russia made him were fruitless, and the certificate and the marks of the position of khan remained at the fort of Petropavlovsk, opposite which he lived in the house which the Russian government had had built for him.

Ablai's disobedience became more patent when the Russian government turned down his request for aid in men to make war against the Buruts, and he openly refused to return the Russian prisoners in his horde, as well as the Turkmen whom the Kalmuks had taken away from the Astrakhan government in their flight and who had remained with the Kazaks. The government was justly annoyed by Ablai's audacity and insolence, and withdrew his stipend and sought to humble him by supporting one of the sultans among his enemies. Measures had even been taken to this effect, and it was thought for a moment to take him prisoner and send him into the interior of Russia. But at this time he assembled troops, attacked the Buruts, delivered a severe defeat to them, took hostages from them, and returned to nomadize in the environs of Turkestan.

While he was living there, he built a house surrounded by a rampart on the little river Talash, near the Ulu-Tau Mountains for his son, Sultan Hadil, and at the entreaty of his Kazak subjects of the Great horde, he founded a village nearby, which he populated with Karakalpaks who were accustomed to agriculture. As for the Buruts he had captured, he made them go north of the Middle Horde, where they are still living today with their children, making up the tribe of the Djany or Iany-Kirgiz, which means New Kirgiz.

In 1781 Ablai returned toward the Russian frontier, but he died on the way at the age of 70 and was buried in Turkestan. As soon as this news arrived in Peking, the Chinese government

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x 648 sent a [263] high officer to the horde, who joined the family of
● [644] the deceased and celebrated a ceremonial funeral service in its presence.

Thus ended Ablai's relations with Russia. Although the disobedience of this prince in the last years of his life was open, yet
[721 it had no important consequences. The Little Horde, whose khan
579] seemed entirely devoted to Russia and proved this by his actions, was much more disturbing to the borders, as it continued its raids and brigandage as usual. As we saw earlier, in 1775 the Empress had forbidden the sending of troops beyond the Ural to chastise the Kazaks, and although not only the Orenburg authorities but the Khan himself had asked that this measure be employed again in 1776, it was not done. The supreme government had made up its mind to substitute gentle means for severity. This system, which was so favorable to the Kazaks, did not last long. Their plundering forced it to be changed. Nurali himself again declared the absolute urgency of punishing the guilty persons. As a result, on October 4, 1779, the Empress gave orders to the governor of Orenburg, by a rescript, not only to pursue the bandits with armed force, but, as before, to seize their kinsmen if necessary, or even their neighbors, so that the families of these neighbors would make an effort to deliver the guilty persons or at least to force the return of the Russians who had been held prisoner.

[721 According to tradition, the southern part of the Middle Horde
727] underwent a terrible defeat from the Great Horde after Ablai's death, being attacked and having many animals taken away. Those who had suffered did not remain quiet but avenged themselves upon their enemies. The northern part of the Middle Horde took no part in these reprisals. This horde chose as the successor to Ablai his son Vali, and the latter esteemed the protection of Russia and did not wish to be at odds with her. As a result he
x 648 asked her to [264] confirm his new position. His request was ful-
643 filled, and in 1782 he was proclaimed the khan of the Middle Horde by Lieutenant General Jacobi in the fort of Petropavlovsk. The ceremonies observed on this occasion were the same as those which the Russian government observes at every installation of a khan. We have already spoken of them.

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101 175 After the death of Abulkhair in the third quarter of the 15th century, the customary struggle for power aomong the Genghisides grew stronger in his ulus. The nomads, who had always felt the animosity of their rulers, found it impossible to remain in the Uzbek Horde. Most of the Kypchak joined 619 the alliance of the Kirghiz-Kazak, increasing its number to 175 200,000. Under Kasym-khan (who died in the first quarter 643 of the 16th century), the son of Djanybek, the alliance of the 648 Kirghiz-Kazak, which added to itself /144/ the nomadic

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A Kirghiz /Kazak/ cemetery of the Adoev /or Aday/ clan in Kara-Chungul.

175 643 648 619 peoples of the eastern half of the Chagatay ulus, numbered over a million persons. Kasym-khan, who united all the Kirghiz /Kazak/ people, had enormous military power at his disposal. Fortunately for his subjects, this last of the mighty khans was not numbered among the usual conquerors of Asia, and he acquired the love of his people by a policy of peace. When averting a proposal to make war, Kasym-khan said that "the Kazak, as a nomadic 175 people, should think about winter camps and not about war." Kasym-643 khan enjoyed unusual popularity among the people for his love of peace. After the death of Kasym-khan, the Kirghiz-Kazak alliance

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844 Births take place under the same conditions as among the peasants in the remote corners of our fatherland. A midwife is present, who has recourse to rough methods in difficult cases, not infrequently causing the death of the woman in labor. On
553 the fifth day the child is given a name, usually by the midwife (it is usually the name of some object -- bridle, whip, vessel, cord, etc., in general whatever comes into the head). More rarely the name is given by the aksakal, and then it is given in memory of some well-known ancestor of the clan, or the name may be given by the mullah. In this case the children receive names of persons connected in one way or another with
852 Mohammed. Circumcision takes place in the fifth year. On
304 the occasion of propitious births the Kirghiz /Kazak/ do not
844 forget to arrange a feast and to celebrate this event.

Funerals are quite simple. The deceased is placed on the
● 764 left side of the yurt (near the entrance) behind a partition of chiy grass, and couriers are sent through the villages with the news. All those acquainted in any degree with the deceased consider /220/ it their duty to visit the deceased without fail, since by this (according to Moslem law) the sins of the deceased and of the visitor himself are alleviated. The friends of the deceased who are his contemporaries make the ablutions, and for this they receive his clothing. The others usually weep loudly and express their condolences to his family. They wrap the dead in a white sheet (or silk) called "akhret" (i.e., "the end of the world," or the clothing of the other world) and fasten it with string at the head, waist, and feet. After this he is carried out of the village to an open place, laid on the ground in such a way that the face is toward the southwest (in the direction of Mecca), i.e., the head at the northeast, and the body not flat on its back but slightly on the side (on the
[782] shoulder). Here the prayer "dzhanata" (the liberation of the soul) is read in Arabic. The mullah usually asks: "was he (the deceased) without sin?" To which those present reply: "He was
[783] without sin." If he was sinful, the mullah proposes that the sins of the deceased be redeemed with livestock. Formerly this redemption went to the poor, but now it goes to the mullah.

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764 this redemption went to the poor, but now it goes to the mullah. The graves are not dug very deeply (one to two arshin) and sometimes have a side niche in which the deceased is placed (in the "akhret") slightly on his side, facing Mecca. The niche is blocked off with stones or wood and earth is sprinkled over the top. Those present throw handfuls of earth on the grave. Places that are conspicuous and frequented by people, beside great roads and always on a hill, mound, or mountain, are chosen for graves, for in this way honor is shown to the dead. Memorials of the most varied forms and various cost are raised above the graves. Most of them are of sod, but there are also whole mausoleums, for example, the tombs of Alach, Kurpech, Ablai, etc. Graves are honored by the Kirghiz /Kazak/ as sacred places.

779 The Kirghiz /Kazak/ profess Islam. Most of them adopted this faith in the first quarter of the 14th century, during the rule of the khan Uzbek (in the Golden Horde). The teachers of Islam were mullahs of Khiva, Bukhara, and Tashkent. The Kirghiz /Kazak/ consider themselves of the Sunnite sect, i.e., they recognize as holy books the life of Mohammed and others, in addition to the Koran. It is known that the true Sunnites have a deep hatred for the Shiites (who do not recognize these books), hating them even more than Christians. The Kirghiz /Kazak/, however, not only do not exhibit this intolerance, but are instead even indifferent to their religion. Religious strife is foreign to them, and they observe few rituals. In general the Kirghiz /Kazak/ are bad Moslems. Formerly the clerical estate was made up of hadjis (descendants of the fourth generation of Mohammed Ali, who wear the green turban) and mullahs. Later the spiritual leaders (mullahs) were fugitive, barely literate Kazan Tatars who escaped recruit duty in the steppe. Among the illiterate and ignorant people it was not difficult for these people to pose as true mullahs. At present the Kirghiz /Kazak/ have mullahs from their own midst. For their training there are [872] medreses (schools by the mosques, in Petropavlovsk and Semipalatinsk) where they receive elementary education. Later,

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584 is only given an ordinary beating. From all
583 this one can see that the marriage consists of a civil agreement under a show of gifts, and both sides have almost an equal interest in conforming to it. But the real advantage goes to the bride's kinsmen who receive gifts and return nothing. Sometimes the bride is not given so informally to the groom, and she must be taken by force, and yet certain customs are observed in this case as well. After the final cohabitation, the newly-weds return home and are accompanied triumphantly, and then the celebrations begin at the groom's father's and at his expense. It is self-evident that the number of gifts and the elaborateness of the feasts are always in proportion to the means of both sides.

764 /344/ Burial. According to Kazakh custom
• the deceased is washed and dressed in his best clothing, and sometimes he is wrapped in a khalat. If a man has died, his wives are required to set up a terrible wail of despair and repeat this ceremony mornings and evenings for a year. In these cases the neighboring women never lag in visiting the one in mourning in order to wail with her to satiety. At the funeral the mullah reads prayers twice; at home, before the body is carried out, and at the actual burial. They dig a pit with a wooden floor for the deceased, or they place him at the side of the main pit. Graves are usually on elevations, and over them they make memorials of wood, stone, clay or earth, sometimes in the form of buildings with a round cupola and turrets. It is remarkable that very often the Kazakhs depart in this case from the Moslem rules and make images of animals and people in
765 these tombs. Of course, at the burial there is usually a feast for the guests, but the